



here are the churches, represented in this Assembly, and the impression strongly impressed on my own mind is, that the high responsibility with us from this meeting are to settle the question. On us that responsibility seems to be imposed. Are we ready, in our places, to take each his share on this condition? You in this meeting who are stewards, are you ready to hear of an increased and increasing expenditure in this cause? I do not speak of that little debt; but will you raise up the missionary revenue of the church of God to \$270,000 the next year? You who are pastors, are you ready to urge upon your own churches the duty of coming up to this work? Is every individual, whose duty it is to come up to the help of the Lord in this crisis, prepared to do his duty? This is the question. We must meet it; realizing the account we all have to give. It has been well said that if these forty families are turned back, the cause itself will be turned back. Then there will be rejoicing through all the dominions of darkness—new rejoicing, wherever the orgies of Satan are celebrated, whether on earth or in hell. Then there will be dismay, discouragement, weakness, shame, throughout the whole army of God's elect; nor will they again come up to the mark and measure they have so nobly attained. Now; we must go forward, with increased zeal and on a noble scale than ever, or we must be turned backward with defeat and ignominy. The question is, what will we do? we that are here. It is this question, it is the word of mouth that must do it. The electric fire must go from man to man, from heart to heart, till the whole chain kindles and flashes at once, and the sound is heard throughout the earth and echoed back from heaven, that this work shall be done; then speedily will the kingdom of this world become the kingdom of our Lord and of his Christ.

## FURTHER PROCEEDINGS.

**Dr. HILLYER.** When I look on the faces of this audience, I feel persuaded they are all ready to adopt the resolution which has been moved. It is a pleasure to me to witness the zeal of my younger brethren in supporting the resolution; but for my own part, when I heard the report read, I thought we needed no other eloquence than simply to have heard it. In the county of Essex, New Jersey, where I reside, if your agents will come and tell the simple story, that missionaries are waiting to go, and you have not the money to send them, I will engage that you get treble the amount of money you ever received from that people before. I am ready to pledge myself that the amount shall at least be doubled in three weeks. I see no cause for the slightest discouragement. I feel much more like indulging the hope that, far as my lamp of life is concerned, I might yet live to see the whole world converted to God. I know, indeed, that my time is short. I have been called to trace the progress of this blessed cause for the course of half a century; and I never yet saw so bright and auspicious a prospect, so cheering and animating a day as the present. I, for one, shall go home contented, that the time is near when the world shall be converted to God.

**Mr. BARTLETT.** I am not only willing that the agents of the Board should go out into the churches, but that every pastor and every private Christian shall feel himself an agent by the highest authority. I want that we should all help the agents. Let us, as pastors, feel the responsibility of an individual agency, and that not only on the Lord's day, but on every day. Let the people, all the people, old and young, come forward with their prayers and their purses.

**Dr. BEMAN.** I do not rise to detain the meeting with remarks on the resolution. We are ready to pass it. But I rose to say that I wish every one in this room who shall vote in the affirmative, when that resolution is put, shall do so under the pledge that he will forthwith double his contribution to the funds of the Board. And though this cannot be incorporated in the words of the resolution, it should be in the understanding of all who adopt it. It will strengthen the hands of the Board and of its agents, to have it understood that in view of the facts which have so graphically and impressively been set before us, we do pledge ourselves to double the amount of our own contributions. Such a determination, if carried out, will of itself add at least \$100,000 to the coming receipts of the treasury. I, for one, am willing to vote under that pledge.

**Dr. McAULEY.** Does the brother mean to include his congregation?

**Dr. BEMAN.** Yes; I believe they will, for the most part, go with me.

**Dr. McAULEY.** I am ready to give the same pledge with respect to mine; and to make it permanent.

**Mr. PLUMER.** I will detain the Board only to say, that at a meeting of the Executive Committee of the Central Board of Missions, held at Richmond, a full statement was laid before them of the present condition of the fiscal concerns of this body; whereupon the following resolution was passed:

At a meeting of the Executive Committee of the Central Board of Foreign Missions, held on the 22d Aug. 1836.

**Resolved,** That the experience and observation of this Committee respecting the bountiful influence of the spirit of missions on all who have imbibed it, are such as to call for not only the usual, but still greater efforts in the blessed work in which we are engaged, and that the officers and friends of the American Board of Commissioners for Foreign Missions may rest assured that no reasonable efforts on our part shall be wanting to sustain their plans, whether they call for men or money.

## CONNECTICUT RESOLUTIONS.

Letter from Mr. Kirk, to the Editor of the New York Evangelist, dated Albany, September 21, 1836.

**Brother LEAVITT.**—I have for some time waited for an opportunity, as public and important as the meeting of the ministers in Connecticut, to deny what many of my brethren are saying of my personal sentiments. And I should gladly have seized such an occasion for disabusing those who take a special interest in me to be aggrieved by what they deem my wrong actions. But I have, perhaps, waited too long already; and therefore I adopt the next best alternative of writing to you. I am not, and never have been, opposed to the order of preachers called evangelists. But, in connection with that remark, I want to make so many more, that some will consider the tedious, and others worse than that, a trumper.

I have an increasing aversion to "pasties." But what has that to do with evangelists? Much, every way. For three years I have observed with pain, both in church and state, that the best men, and some of them the loudest in their censure of party spirit, have actually sacrificed their personal independence to party consistency. I see it canning in every party, and I set it in all its pernicious effect; for to speak of it more particularly in the church; You form a new school party, a new measure party, an old school or an old measure, an abolition or a colonization party, and two things ensue; first, the competency of any bold and ardent spirit to do all the thinking of the party, is fully, though tacitly admitted. His sentiments become the creed of the party; and we to him that reserves the right of agreeing with the party in some things and of differing in others. That woe, my dear brother, I have experienced; and I expect some more of it, if God spares me an unworthy life. The current drifting in that direction is powerful, and I expect not to see it greatly changed in my day.

The second evil is, that the worst spirits in the party give tone to its documents and speeches, and make the gauge of emotion for the rest. And here is another woe upon the heartless compromiser that refuses to sympathize or to

applaud, because he believes there is more of man's selfishness than of Christ's benevolence. That is my serious and painful objection to every party in the church, that I am now acquainted with, if I may except one or two; among which, as a specimen, is the "Barnes-supporting party," which may have fallen into the same evils, but if so, I have not observed it. It has come, so far as I can judge, the nearest to my idea of a Christian party. That is—men have united together on the specific point on which they are agreed—they allow wide differences in other things, and they now toward each other and their opponents with forbearance, moderation, courtesy, and firmness. On this point, I want to say much, very much; and if needs be, to justify myself to all the brethren and societies and parties who are concerned in this remark. But for the present let it suffice to have given this general view, which I do for the purpose of justifying myself in another thing, and to show under what circumstances I made the much censured speech. It has since that meeting been mentioned to me, that the question concerning the advantages or evils of evangelists was the division line of two great parties, on one side of which are arrayed certain eastern papers against all "wandering preachers." Believe me, dear sir, I have for two years been so far separated in my feelings from parties, except the great one that is trying to save men from error and sin and ruin, that I was as ignorant of that fact as an infant. And if the Connecticut Association brought up that question for a party triumph, I was as innocent of participation, and as ignorant of their schemes, as the veriest stranger; so much for the object of my remarks. An interesting question was before them. I spoke then when I shall never be ashamed to repeat, all the facts which had come under my observation, with the inferences to which my mind inevitably ran. I wish it then understood, in making those remarks, I deserted no party. I joined no party, I stood with no party. I spoke in the fear of God, what I knew and thought, and now think.

I have been misrepresented by reporters. They have not attributed to me a remark which I did not make, but they have omitted some important qualifying remarks. Of their importance, as shewing my sentiments as then expressed, you can judge. The purport of my speech was as follows:—speak of evangelists, only from a limited observation. I have heard the presbytery appear to believe that the great scene of Sabbath-breaking is on our public highways. And that travelling is the most usual mode of deserting that day. This, we hesitate not to assert, is a very great mistake. Those who travel on any Sabbath are a mere handful, a very insignificant number, when compared with those who violate that day in other ways. This assertion may startle some readers; but we do not make it without consideration.

It holds, that the voluntary neglect of public worship on the Sabbath, is Sabbath-breaking—a direct violation of the command, to keep that day "holy," i. e. consecrated to the public worship of Jehovah. From numerous and extensive investigations, carefully made, in many parts of the country, it appears that in the most favored regions, not less than one third of those who ought to be present at public worship on the Sabbath, habitually neglect it. They not only do not worship with evangelical Christians, but neglect to attend upon anything that pretends to be the public worship of God. In other places, these neglecters are one half, two thirds, and even three fourths of the whole population. In some populous districts, according to the best judgment of the best judges residing there, the neglecters are nine out of ten of the whole population. We do not believe that more than one fourth of the inhabitants of the United States are habitual attendants on the public worship of God in any form. Consider, if you have not done it, how it is where you dwell. How many inhabitants are there in the town, city, or other district? How many places of habitual public worship? How large are the congregations? This should be ascertained by actual counting, for several Sabaths in succession; for these are very uniformly about fifty per cent high. Dr. Chalmers estimated the young, the aged, the sick, and their necessary attendants, who are necessarily absent, at one fifth of the population; and there is reason to think this estimate nearly correct for our own country. Cast up the result, and you will be astonished. Say, however, that half of the people of the land habitually neglect public worship.

It is a fact that this neglect is not, in itself, Sabbath-breaking, we will not now stop to argue the question. Be it so—What, we ask, are these people,—one half our whole population—doing on the Sabbath? Are they reading the Bible? Do they spend the day in self-examination and prayer? Do they make it a day of religious instruction for their families? Do you know any habitual neglecter of public worship, who spends his Sabbath in such employments? Every body knows better than to think it. What then, are they doing? By what sacred employment, by what religious service, are they keeping that day holy? By none. They are on their farms, in their workshops, their counting rooms. They are posting their books. They are engaged in hunting and fishing; in cooking great dinners, and entertaining visitors; in business, amusement, or debauchery. They do not keep the Sabbath.

Half our population, violating the Sabbath habitually! What are the thousands, or the hundreds of thousands, who travel every Sabbath, to the seven or eight millions, who violate that day habitually in other ways? They are the mere *boiling over* of the caldron of corruption. Vast and vile as is the amount, it is a very trifle, compared with that enormous mass of impurity, which ferments and boils *within*. While it remains unchanged, it will find vent. If that remains unchanged, it will find vent. We will show itself upon our great thoroughfares, our public conveyances. Think of putting an end to Sabbath-breaking by stopping *travel* on the Sabbath, while this immense volcano of evil is glowing and rumbling and gathering strength beneath the surface of society! You might as well think to stop the eruptions of Vesuvius, by plugging the crater. Such resolutions, we hope, will save many Christians from being carried away by the error of the wicked. That they will surely affect the amount of Sabbath-breaking, we have no hope of it.

The habits of the vast multitudes who neglect public worship, confirm and establish them in utter disregard for the sacredness of the Sabbath itself. The man who breaks that day habitually on his farm or in his distillery, needs not to be encouraged by the example of Christians, before he dares to travel on that day. He is hardened against the fear and shame of such transgressions; and when business or pleasure calls him, he will go, not caring what "the saints" think or say of his conduct; and even sure, should there be need of the consequences, all along every road, of those whose habits are like his own. He fears not God, neither regards men, so as to be deterred from the pursuit of gain or pleasure by the disapprobation of either.

If the Sabbath is to be rescued from profanation, it will not be by efforts which overlook almost all the Sabbath-breaking in the land, and are directed merely against that which appears in the form of travel. The great mass of the people must be taught to appropriate that day to its proper employment. They must be induced to abstain from all worldly avocations, both of business and of pleasure, and to consecrate this day to the worship of God. Any thing short of this, may do some good, and therefore be well worth doing, but will fail to accomplish the great object.

We know that some will be frightened at the difficulty of persuading men to worship God publicly; but we believe it will be found the easiest way of inducing them to keep the Sabbath. Think of your neighbor, the distiller. Every Sabbath through the season, he was at work in his distillery, and you said nothing. On the Sabbath, he sold his whiskey, and you said nothing. On the Sabbath, he sets forth to collect the pay, and you raise an outcry. What will you think of your consistency? Your neighbor, the farmer, ploughed on the Sabbath, threshed on the Sabbath, and winnowed on the Sabbath, and you said nothing. He carries the grain to market on the Sabbath, and you get up a meeting and pass resolutions. What will these men think? What will they suppose your object to be? Will they see such a difference

between Christians sleep, and Zion is a valley of dry bones.—Report of a missionary, in the Home Missionary.

## BOSTON RECORDER.

Friday, Oct. 7, 1836.

## THE SABBATH.

The Presbytery of Buffalo, at their meeting, Sept. 7, resolved,—

That the great difficulty in meeting the evil, exists in the lax observance of the Lord's day by Professors, who by travelling on the Sabbath, employing their means and their servants and agents in its desecration, set an example which affords a standing justification.

We trust that we feel as deeply as most others, in the lax observance of the Lord's day by Professors, who by travelling on the Sabbath, employing their means and their servants and agents in its desecration, set an example which affords a standing justification.

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## Miscellany.

## CENTRAL HEAT OF THE EARTH.

Many of our readers will recollect the publication, a few years since, at Amherst, of Cordier's *Essay on the temperature of the interior of the earth*. From a careful comparison, by himself and others, of experiments in the deepest mines in the west of Europe, he inferred that the temperature of the earth increases about one degree in 24 feet, if we remember correctly, as we descend toward its centre; and that the heat is great enough to fuse all known substances, at the depth of 63 miles.

The correctness of his reasoning has been denied, on the ground that the increased temperature in the depth of mines was caused by the presence of workmen, lights, &c. This objection cannot apply to the statements of the following paragraph, which we find going the rounds of the papers.

*Artesian Wells.*—M. Arago, on Wednesday, in delivering a lecture on the theory of the central heat of the earth, related an operation at this time carrying on in Paris, which may be of the highest importance not only to science but to public economy. The municipality have ordered an Artesian well to be pierced near the *Barrière des Martyrs*; but the men employed, after getting to a depth of 900 feet without finding water, came to a stratum of chalk, so thick that the undertaking would have been given up but for the interference of men of science, who wished it to be continued, with a view to the elucidation of the above theory. According to observations made by means of a thermometer, no doubt remains as to a fact which hitherto has not been possible to verify with any degree of precision—namely, that the temperature of the earth rises in regular proportion towards the centre; so that in the state of fusion in question will arise, M. Arago expects a spring of water will arise of a sufficient degree of heat to warm public establishments, supply baths, and serve for other purposes.—*London Globe*.

Perhaps the honor of having made the first conclusive observations on this subject does not belong to Parisian philosophers. At Montpelier, Vt., a company was formed a few years since, for the purpose of boring for salt water in that village. Few, if any, had much confidence in the attempt; but as the expense was shared by a large number, and fell heavily on no one, they continued their operations till they had penetrated nearly 900 feet, principally through alternate strata of blue primitive limestone and mica slate. On the 24th of October, 1829, several gentlemen undertook to ascertain the temperature of this well at different depths. The results were published at the time in a few newspapers, but have never to our knowledge, found a place in any scientific Journal.

"The drill hole," says one of the observers, "was commenced in argillaceous slate, whose dip varies but little from perpendicular, and on the margin of Onion river. It is a little less than three inches in diameter, and has descended perpendicularly 800 feet. At the depth of 500 feet, the drill opened a large spring, which has since furnished a copious flow of water at the surface.—A tin pump, of about eight feet in length, and of the capacity of about one gallon, was let down by a rope attached to a wheel, and after being pumped full of sediment and water at the bottom of the drill-hole, was drawn up and emptied into an earthen vessel, containing the thermometer." The results were:

The thermometer stood in the open air, at 70 deg. In the water of the river, at 45 " In sediments taken 800 feet below the surface, 48 " In water at the top of the well, 48 "

The experiment was repeated several times, with the same results, showing a uniform temperature for the first 500 feet, or above the spring, and an increase of one degree for the remaining 300 feet. On the 2nd of November following, the experiments were repeated, with variations intended to secure a more accurate result. The well had not been disturbed by boring for 36 hours.

The thermometer stood, in the open air, at 49 1-2" In water at the top of the well, 48 1-2" In sediment from the bottom, 800 feet deep, 51 1-2"

The time of drawing the sediment from the bottom was 3 1-2 minutes. The pump, drawn from the bottom and suffered to remain in the water at the top of the well, or drill-hole, 3 1-2 minutes, acquired the temperature of 48 1-2". Repeated experiments showed that it required full 3 1-2 minutes for water, drawn from the bottom of the well and suffered to remain immersed in the water at the top, to part with three degrees of temperature. If the reduction of the temperature was as rapid during the ascent, the temperature at the bottom must have been 54 1-2 degrees; or six degrees higher than at the surface, or at any point above the spring, 500 feet below the surface.—These experiments were made with one of Hadley's (London) thermometers. Those which follow were made with one of Kendall's, which was known to indicate a lower temperature on all occasions. They were made, December 1, 1829.

Temperature of the atmosphere, 34 deg. " of the river, 32 " of water taken from a well near the works, 20 feet deep; 40 " at the surface of the drill-hole, 44 1-2 " in water drawn from 823 feet below the surface, making no allowance for loss of temperature during the ascent, 48 "

If 40 degrees be taken as the temperature of the earth immediately below the influence of the sun's rays, it appears from these last observations, that the increase of temperature is about one degree for every hundred feet. This, however, must be less than the truth. The time occupied in drawing up the tube through water colder than that which it contained, was three minutes and 40 seconds; during which time its temperature must have been reduced two or three degrees. The temperature at the bottom, therefore, must have been 50 or 51 degrees; and the increase, at least one degree for every 80 feet.

The fact, that the temperature of the earth increases as we approach its centre, for the first 1,000 feet nearly, appears to us to be established beyond reasonable doubt. If it continues to increase, it must be great enough, in the interior, to fuse all known bodies. That it does so increase, many circumstances render probable; though, perhaps, we are scarce authorized to say it is proved.

According to the principles of Cordier, the solid crust of the earth in the region which Montpelier represents, should be from 200 to

500 miles thick; the region should be comparatively free from volcanoes and earthquakes; and the winters should be colder than in the same latitude in the west of Europe.

From the London Record.

## BRITISH POPERY.

The European troops are required to attend divine service at their respective places of worship on the morning of the Lord's day. Yet in direct opposition to this praiseworthy regulation, and more than this, in daring violation of the Divine command, the whole of the European artillery were kept from church, and employed the greater part of one of the Sabbath days in Lent, in firing a series of salutes in honor of a Mahomedan festival! This subject was made the ground of a presentation to the ordinary, and a representation to the Government, of which no notice whatever has, up to this time, been taken, or any means adopted to prevent a repetition of so extraordinary a desecration of that day, which is specifically appointed to be kept holy, as being the Sabbath of the Lord our God. It is quite unnecessary that I should remark on the dishonor thus done to the Gospel of our Lord and Saviour Jesus Christ, or the encouragement and trial which, so injurious to missionary exertions, afforded to the false prophet. The band of regiments, consisting of one exception, of Protestants, members of the Church of England, and six of them pious men and courageous, were compelled, on two occasions, to attend the Roman church, taking part in the service at the hour of the day of which it was celebrated, especially in that part of it where the host is elevated. Both times the men were plentifully supplied with liquor by the priest, at whose house they played for some hours, and who drank with them, and they were marched back to their barracks, several of them in a state of intoxication, on the Lord's day, two or three hours only before the communion was administered, in which several of them were to join.

Many of your readers will wonder how this should be, when the regulations so distinctly forbid a Roman soldier being ordered to attend a Protestant place of worship. They will naturally argue that, by parity of reason, the Protestant's conscientious scruples should be respected, particularly when he is a member of that church which publicly and justly denounces the sacrifice of the Mass as a "blasphemous and dangerous deceit;" but in this they give proof of their honest simplicity. They need but to visit our colonies, and especially this of India, to know that the Protestant's conscience is the last thing considered.

The religious scruples either of the Mahomedan, or the Heathen, or Christian idolater, are accepted and even applauded; but not so those of the Protestant, though they are based upon the word of God, the blessed and only Potentate, the King of kings, and Lord of lords.

For the Boston Recorder.

## PROGRESS OF TEMPERANCE.

Returning from the late Temperance Convention in Hartford, the following train of reflections rose in my mind.

How interesting to trace the temperance reform in its advance! How perfectly natural has been its progress; and how have the obstacles it has met with, and some of which it has surmounted, been just such as a discerning mind might have foreseen and expected!

Look at its commencement. A few Christian and philanthropic men, as they glanced over our country, saw intemperance, with its attendant evils, prevailing to an alarming extent. The cause of this wide spread evil, which first struck their minds, was ardent spirits, as it is commonly termed, in its different forms. How perfectly natural that their eye should have fixed upon this first. It was the most obvious, striking, and still continues the most prolific cause of intemperance. To root this prominent cause, the whole train of their measures was directed. Towards it, all of their artillery and every engine of war was directed, and directed with such skill as to produce mighty effects upon this citadel of Satan. The early temperance reformers in our country did right. They turned the public mind to the most obvious and fruitful source of intemperance, and took the most effectual means to dry up that source, by warning the people not to drink *at all* of that polluted fountain. Just as has ever been important reformation commenced.

The subject of this interview rested on the mind of Mr. P.—through the night. In the morning he rose and said to himself, "I will not be outdone by a female." He visited his district and obtained twenty-five or thirty scholars, all of whom seemed pleased that he was to be the superintendent of the school.

The school was organized on the first of June.

After two Sabbaths Mr. P.—became troubled about prayers in the school, and asked Miss S.—what should be done. She told him *he must pray himself*. At length he succeeded in persuading a deacon to come into the school and pray.

The school was organized on the first of June.

Mr. P.—soon became hopelessly pious himself, and commenced study for the gospel ministry. At the Academy, where he studied, he was instrumental, by his personal labors with the students, of a revival, in which several young men were converted. One of these young men, the next winter, engaged in school teaching, and was the means of a revival among his scholars. In a letter to Mr. P., he said, "Had it not been for the conversation you had with me respecting my soul, I should have been spending this winter in pleasure and amusement; but now I am in the midst of a revival."

Mr. P.—saw the cause of intemperance, as he often visited the sick and sorrowful, and was always received by the afflicted as a "son of consolation." His influence at the Theological Seminary, of which he was a member, was very salutary, till his last sickness and triumphant death.

Who can estimate the amazing influence of that female teacher's persevering efforts, as it goes on widening and widening down to the end of the world! What a crown of glory will her reward! And there are crowns of equal glory to reward every teacher of like fidelity and perseverance. What teacher, then, will fail to secure such a crown!—S. S. Visiter.

not only recover from this shock, but be able to take a more elevated and commanding position. The free discussions within the year, although they have elicited a great variety of views and feelings, show nevertheless, that the friends of the enterprise are united in the great principles which lie at the basis of the reformation. Almost without exception, they think that the use of all intoxicating liquors should be abandoned. They differ, to be sure, in the process which brings them to this result. Some may attach more importance to sweeping the whole board than *shepherds*. Some think the scheme *desirable* rather than *practicable*, and some have fearful forebodings as to the issue of the question, and the wine discussion, and its pendances, upon the whole enterprise. But, almost to a man, they think the issue of all intoxicating drinks important to the complete success of the cause.

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